

15th.
EIPHNOGONIA,
OR
THE PEDE-
GREE OF
PEACE:

DELIVERED IN A
SERMON INTENDED TO
THE IVDGES AT THE ASSISES

holden at *Okeham* in *Rutland*: but after
vpon an occasion, preached at *Vppingham*
in the same Countie:

By *Antony Fawkner*, Master of Arts,
late Student in *Iesus Colledge*
IN OXFORD.

PSAL. 89. vers. 14.

Righteousnesse and equitie are the stablishment of his Throne.

PSAL. 119. vers. 72.

The Law of thy mouth is better unto me then thousands of gold and silver.

LEV. 24. 36.

Esperem equitatem, Peace be unto you.

LONDON,

Printed by *I. L.* for *Robert Allott*, and are to be sold
by *John Stafford*, dwelling in *Black-Horse-Alley*
neere *Fleet-street*. 1634.

LITHONOTIA, OR THE PEDE GREY OF PEACE.

DELIVERED IN A
 SERMON INTENDED TO
 THE JUDGES AT THE ASSIZES

Holden at Oxford in Rutland: but after
 upon an occasion, preached at Springfield
 in the same County.

By Anthony Farraker, Master of Arts,
 late Student in Jesu College
 in Oxford.

The last of the month is better than the first of gold and silver.
 Luke 21. 26.
 Righteousness and equity are the habitation of his Throne.
 Psal. 112. ver. 7.
 Psal. 89. ver. 14.

LONDON:
 Printed by A. E. for Robert Aikin, and are to be sold
 by John Zetser, dwelling in Black Horse Alley
 near Fleet Street, 16 27.

**TO THE WOR-
SHIPFULL MY LO-
VING VNCLE, MASTER
EVERARD FAWKNER, Peace
Internall and Externall from
God the Author of
Peace.**

SIR,



*In the time of your Sbrief-
altie, you requested this
insuing labour, which I
was ready at the time ap-
pointed to haue payd as
the tribute, not so much
of my courtesie, as duty. It
was intended for your eare, but (by I know not
what preuention twice or thrice put off) I pre-
sent it now (what ere it is) to your and the
Worlds eye. Which is a doctrinall sense too,
and by so much the more criticall then the eare,
by how much the more curious, and indeed can*

The Epistle

better satisfie its owne quaintnesse by a priu-
ledge it hath to dwell longer on its object. But
for my owne part, I quail not for any Momus.
I haue been so well acquainted with the worlds
folly, that I scorne either to flatter, or feare it.
I haue knowne it requite sawning with spurring;
and he that clowes it, had best take heed that
it kicke not him. Such is its dotage, that for the
more part it plants its prime flowers in dung-
hils, not gardens. So that he who dreames to
purchase her fauour by deserts, doth but ^{as the} make roapes of sand; a labour foo-
lish, because fruitlesse. Tea this I dare say, that
be of our calling (though it be most excellent)
which by his laudable indeauours alone, suppo-
seth in these last and worst dayes to gaine pre-
ferment, shall with expectation, hunger, and stu-
dy make himselfe so leane, that (vnlesse Na-
ture be more indulgent, then charity barborous)
hee shall scarce euer bee able by all his gaines to
put himselfe in flesh againe. So much, and no
more honestly may we expect from the World in
its downe-right Nature, and as little or lesse
from its wadded, hypocriticall, and whining san-
ctitie. Experto crede. Wherefore if the best
deserts

Dedicatory.

deserts can hope for no better, I haue small reason by my weakest endeauours to expect so much, vnlesse (as indeed it oft happens in this crosse world) the sillier fellow may haue the better fortune. Briefly, I lye so almost leuell with the earth, that Non habeo vnde cadam, I cannot fall much lower. Wherefore I feare no censure; not because I am aboue any enuy, but because in the security of a shrub from the winde, I am beneath all. As for you Sir, to whom I offer this poore piece in its homely proportion, shapen to a Country Auditory, if it offend you, reiect it, for euen so you shall not displease me, or (which I wish) if it please you reade it, and in it

Your poore Kinsman in all Christian
seruice to be commanded,

Antony Fawkner.

Dedication.

desert can hope for no better, I have small rea-
 son to my weakest endeavours to expect so much,
 (as indeed it oft happens in this cross-
 world) the better fellow may have the better for-
 tune. Briefly, I am so almost spent with the
 earth, that I cannot stand, I cannot
 fall much lower. Therefore I leave no course;
 not because I am above any way, but because in
 the security of a short from the world, I am be-
 lieve all. As for you, to whom I offer this
 poor piece in its poorest proportion, I have to a
 Country Auditor, if it offend you, reject it, for
 even so you shall not dispense me, or which I
 wish, if it please you reach it, and in it.

I our poor Kinsman in all Christian
 service to be commanded,

Anthony Fawcett.



EIPHNOTONIA,

an example; my Text words a wretched one,

THE PEDEGREE OF

PEACE, &c.

Saint Hieronymus renders it, he bewailed. His name

would be the Midwife to bring to the birth that

milchic, which at last is determined. And

His Mother's name also was *Shelomith*, the daughter of

Dibri, of the Tribe of Dan.

Atures; perfection presup

poses an imperfection!

Instantaneity is too nimble for

her sober determination,

and her actions for the

more part are accomplish

ed by a gradual motion.

Art receives, and imitates

her method, first hewing her worke in the rough,

then she can put to *ultimum modum*, her finishing;

her exact hand. And see how the Diuelt will bee

Ape to them both, he must haue his Climax too,

ascending from the conception of a sinner to its

birth, from its birth, to its maturitie. Discord

boakes to equal contention, contention swelles

to the greatnesse of a quarrell, then by its owne

poyson bursts in Death. Tis the Schoolemans

grad-

gradation from the infancy of malice to its age,
from the beginning to the end. It is conceived in
the heart, brought forth by the tongue, executed
by the hand, and receiues its iust vengeance in its
selfe-destruction. We need not stray farre to find
an example; my Text affoords a wretched one,
the sonne of an Egyptian; *who first went out*, vers.
10. Lo, his heart was full. Then *he stroue*, againe
vers. 10. *in word*, as the Septuagint, *Iurgatus est*, as
Saint Hierome renders it, he brawled. His tongue
would be the Midwife to bring to the birth that
mischiefe, which his heart had determined. And
it is like, had not preuention hindred, what passion
threatned, there would haue been some knocks.
Or at the least, suppose the hands bloody execu-
tion be preuented; then will the tongue supply
its place, and so challenge a double share in guilt.
For *Maledixit, be cursed*. Yea, and because his hand
might not wound him, whom his tongue had re-
uiled, *Caelum ipsum petijt stultitia*; God must be the
object of his malice, as well as his neighbour; for
blasphemauit Nomen Domini: *Hee blasphemed the*
Name of the Lord, vers. 11. And what now can be ad-
ded? The sin is swolne to its compleat to its stret-
ched hugenessse: then it must needs burst. Iustice
will auenge, they brought him vnto Moses, vers.
11. and vengeance will reward, they stoned him,
vers. 14. So then, the transgressour is dead, but not
the sinne; or if the sinne, yet not the shame! There
are two fames in the fiction, good and euill, each
equally perpetuall. Happy are the good, if their
fame bee eternall, and as vnhappy are the bad, if
theirs

theirs be more then momentany. The memori-
all of the Iust is as a sweet odour; *Illic Nascentur*
viola: the memorie of the wicked repaires, re-
uiues their ignominies, which otherwise would
decay, and lye dead, as their forgotten carkeises.
Nay, so selfe-diffusiue is this opprobry of sinne,
that tis not limited to the transgressours person,
but as more infectious then the contagion of Le-
prosie spreads it selfe at once ouer both Aunce-
stry and Posterity. If the Father tread awry,

αὐτὸν οὐκ ἐκλείπει τὸ ἐγκλημα, The children shall be sure to *Παύσηται*
taste the shame, perchance the punishment. *Αἶψα*
finned: he and his whole family perished: *Ἰὼβ. 7.*

24. *Ἡμαν* transgressed: he and his ten sonnes
were vtterly destroyed: *Ἔσθ. 9. 10.* *Ποταμὸς καὶ ἔρριπται* 'H olū lry nī iū.

πάλαι καὶ ἀνέστη ἡ πόλις. So perilous is the company of *βιβλ. α.*
the vngodly, and so full of danger alliance to the
wicked. Nor is it more vn happinesse to bee the
sonne of a wicked father, then to be the father of
a rebellious childe. VVhen the Blasphemer in my
Text cursed, haply *Shelomith* was dead, tis proba-
ble that *Dibri* was, and that *Dan* was, most cer-
taine: yet, as if there had been a secret vn happi-
nesse due to haue been inflicted vpon them for the
mutuall relation betweene their very ashes, and
their accursed seede, they must vndergoe the pu-
nishment, to bee recorded the misfortunate pa-
rents of so gracelesse a sonne: yea, so exact is the
register, that it catalogues from the neereft of Kin
to the first of the Tribe.

His mothers name also was Shelomith, the daughter
of Dibri of the Tribe of Dan.

Affectation of method is the confusion of method. Wherefore not to tire, or fright you (as with so many *Hydras* heads) with tedious Hep-
taetomies, nor to delude your apprehensions with subtile curiosities as vaine and brittle, as they are thinne. Briefly, my Text includes a threefold disquiparant relation. The first (according to the order of words) is *inter matrem & filium*, betweene the mother and the sonne: *Sbelomith* and the blasphemous. The second is *Inter Patrem & Filium*; betweene the father and the daughter, *Dibri* & *Sbelomith*. The third is *inter Patrem & Filium*; betweene the father and the sonne; *Dar* and *Dibri*. This we may obserue from the historical Genealogie; in which againe, if with a sharpe eye wee but looke into the veiled treasure of the names signification, wee may discover the like relation included in a genealogie mysticall. Let then so hainous a transgressor as this blasphemer, be taken in the abstract for his transgression, since. Whose sonne is he? *Sbelomith*. What is shee? The Interpreter translates her, Peacefull, from *Shalom* [Shalom] Peace. Ascend next to her father, *Dibri*, which the Translator renders, My Word, from *dar* or *dibber* [Dabar or Dibber] a Word; a written, or unwritten word, the two diuiding members of *Lex*, a Law. The Scripture iustifies the interpretation; *He wrote on the Tables according to the first writing, the ten Words: Deut 10.4.* The Words, that is, the Commandements, which are The Law. Climbe yet a few steps higher, and from thence in a faire prospect, view the Ancestor of *Dibri*, he is

Pagnin de Deri-
nat. Nom. Heb.

is *Dan*. Holy writ constructeth him *Judging*, a *Judge*,
or *Judgement*: for first, his reputed mother gaue
him that name with her blessing, *And Rachel said,*
God hath iudged me, therefore called she his name Dan:
Gen. 30.6. And againe, *Jacob* confirmed it with his
blessing; *Dan shall iudge his people: Genes. 49. 16.*
Descend then in the right line of this Genealogy:
Dan is the father of *Dibri*; *Judgement of the Law*:
Dibri begets *Shelomith*; the *Law, Peace*: and *She-*
lomith is the parent of the *Blasphemer*; *Peace* brings
forth transgression. *Dan* begets *Dibri*; againe, *Di-*
bri, Shelomith; and *Shelomith* beares the *Carser*.
Judgement procreates the *Law*; the *Law, Peace*;
and *Peace* brings forth her mishapen off-spring,
Sinne. Old *Hesiod*, whether benefited by the twy-
light of Nature, or fortunate by a luckie stumble
in the Heathenish darkenesse, in his song, groaped
at the shadow of this Genealogie. He makes *Judge-*
ment, the Law and Peace, three Sisters, the daugh-
ters of one Mother, Themis, or Iustice, I-Ian, &c.
But we leaue the Tale to
the Poets patronage, returning to their mutuall
and successiue generation in my Text: in which
leauing the order of words in the ascent from
Shelomith, we will begin at the further end, and so
in linea recta descendente, passe downward from
the father to the children; first, touching him
which was first by the priority of Nature and Time,
Honour and Order, and he is

Hesiod. in Theo-
gon.

Dan, Judgement.

Judgement is the act of Iustice. Iustice an ha-

Aquin. 22. q. 60.
art. 1.

Aquin.in AR.
Ethic.lib.5.c.2.

Iustinian. de Iu-
rit. & Iure.

Georg. Reisch.
Margarit.
Philosoph. lib.
12. cap. 23.

Horat. epist. lib.
1. epist. 2.

Xenophon. Ku-
erous. lib. 4.

Horat. Carm.
lib. 3. od. 24.

bit, by which we haue an inclination, power and will to the performance of what is iust: so the Philosopher. Or, as the Imperial Lawyer (though not so formally) it is *Constantis & perpetua voluntas suum cuique tribuens*; a constant and perseuering will; or more Logically, the habit of that will, which giues, and by which, each one receiues his proper and peculiar right. Now wee know, that Habits are by so much the firmer radicated in their subiects, by how much the actions from whence they flow, are the more frequently and timely vfed. *Quo semel est imbuta recens seruaabit odorem Testa diu*; The vpright tree was made streight when it was a sprigge. Vertues that are taught to youth, grow habituall to age; and what Nature can neuer find easie, custome make naturall. Wherefore the Persians, that they might be sure to prouide vpright *Judges*, made their children petty *Iustices*, and taught them *Law* as soone as letters. They went to the *Schoole of Iustice* euery day, *ὅσοις χρόνῳ ἡμῖν τὰ παιδικὰ μαθησόμενοι*, saith *Xenophon*, as duly as amongst vs our Nouices to learne their first rudiments. Yea, their very sports were serious, and (as another small Commonweale) they had their *Ἀγορὰ*, Publike Halles to moote their childish Cases in. So would they wisely preuent Nature by their discipline, accompanying their increase of yeeres with a growth of vertue, that they might become *men*, and *iust* both together. What the light of *Nature* taught them, the precepts of *God* commanded the Iewes. *Eradenda cupidinis Parui sunt elementa*. They were *ἐλαφροὶ καὶ ἀδελφοὶ*

and their hearts were not right, A stiffe-necked people of an uncircum-
cised heart, Act. 7. 51. and the coare of their rebelli-
 on must be grubbed vp from the roote, which is
 easiest done in the Spring of youth, when sinne
 can take but tender hold, wherefore they must
teach Gods Lawes diligently vnto their children, and
 to make them more habituall, they must *talke of*
them when they are in their houses, and when they walke
by the way, and when they lie downe, and when they rise
vp: Deut. 6. 7. yea, they must *binde them as a signe*
upon their hands, and as Frontlets betwene their eyes:
 Verf. 8. Whence the Pharises as seeming-perfor-
 mers of the Law, wrote those sentences in Front-
 let-parchments, which they should haue grauen
 in their hearts, and misplaced their consciences in
 their Philacteries: *Matth. 23. 5.* Nor is it won-
 der, that a gemme so precious should be in so high
 esteeme. For indeed Nature knowing her Ori-
 ginal to be of God, hath exalted her vnto a throne
 at least, for the more part aboue the rest of ver-
 tues. Her seate is not in the lower appetite of
sense, but in that supreme one of the *Will,* which
 being a faculty of the diuiner part of man, is the
 most conuenient receptacle of a vertue, whose
 originall is so Diuine. Diuine? Yes: for Iustice
 is of the Lord, yea tis the Lords. *He executed the*
Iustice of the Lord: Deut. 33. 21. Heare then, O Israel,
The Lord our God is one Lord: Deut. 6. 4. and that
Lord both mercifull and iust: Psal. 116. 5. Plato con-
 fessed, that hee was attended by a reuenging Iu-
 stice, which executed his wrath vpon the trans-
 gressours of his Law, and in that was more religi-

*Aquin. 22. q. 58.
 art. 4.*

*Iren. advers. ha-
eres, lib. 3. c. 41.*

*Iren. advers. ha-
eres, lib. 3. c. 41.
43.*

*Hesiod. ap. al
sup.*

*Epiph. cont.
Heres. lib. 1.*

*Adrianus Tur-
nebus adversa-
rio, lib. 8. c. 20.*

ous then the accursed *Marcion*, a blasphemous at least, equall with the sonne of the Egyptian, diu-
iding the Diuinity into two Godheads. The one
forsooth he called Good, and stiled him, The Fa-
ther of Mercy: the other Bad, and repures him
the Patrone of Iustice. As if he would make Mer-
cy and Iustice vtter enemies, and by an vniust sen-
tence deprive Iustice of her goodnes. *Irenaeus* in the
power of the Spirit mightily confutes him, & de-
monstrates him as guilty of contradiction as blas-
phemy, vnder whose victorious feet wee leaue
him cloathed with shame and confusion of face,
mocking his foolish Thesis, as apparently repug-
nant to the first principles of Philosophy, as The-
ologie, with a Poets fiction, weighty enough to
contrapose his slender position; *Wisdom is the daughter of Iudgement*
Iudgement is the daughter of the most high
God, indeed it is the worke of the Almighty:
Ier. 9. 24. And because God saith so, *Epiphanius* is
bold to say as much, with as close a rye, knitting
the rest of vertues vnto Iustice, as the Philoso-
pher can binde them vnto Prudence: for *Non
aliter* (saith he) *quis fiet bonus, si non fuerit iustus*: if
a man cannot be iust, it is impossible that he should
bee good. To diuide honesty from vertue, and
goodnesse from iustice, are equally *impossibile*, both a-
boue the reach of possibility. And that it is a ver-
tue, the *Coryphaeus* of our Moderne Criticks (not to
talke of *Aristoteles Media*) induceth *Vlpian* to
conclude from the definition of Iustice, *viz.* that
it is *voluntas constans & perpetua*; A constant and
perpetuall Will: so Stoically both arguing it to
be

be a vertue, and distinguishing it from the perturbations mutability, by a solid, fixed, and persevering constancie: yea in one eminent acception, in regard of her generall direction, she may iustly be stiled, *Omnia virtus*, The whole vniuersalitie of vertues, as guiding them al to the common good, as charity directs them to the Diuine Good. All which may challenge their euidence from the office of Iustice:

Aquin. 2. 2. q. 18.
art. 6. in corpore.

Ex. 18. 21. quidam sapientia dicitur: su-

Hesiod. 177. 2.

um cuique tribuere; to giue euery one his owne;

sup.

to God and Man, and to Man and Man. S. *Am-*

Aquin. in Arist.
Ethic. lib. 5. cap.

brose addes, *Alienum non vendicare, propriam utili-*

1. lect. 2.

tatem negligere ut communem equalitatem custodiat;

Ambros. lib.

Offic.

Not to lay claime to our neighbours goods, but

to preferre the generall equitie, yea to our owne

profit. Loethen, beloued, *Iustitia tribuit, &c.* Iu-

stice giues what is due, she doth not sell it. Iust

weights poyze her ballance, not a heavy purse:

and to declare her innocency concerning re-

wards, the Thebans painted her without hands;

Plutarch. in

it is thus said: *Iustitia* is a Virgin, pure, immacu-

1. fide.

late, undefiled, incorrupt: wherefore it is impos-

Hesiod. 177. 2.

sible she should associate her self with base mony-

sup.

gods, whose gaine is their godlinesse, and are

therefore *corrupti in corde*, 1. Tim. 6. 5.

& Spirituall Fornicators, for their hearts haue gone a

whoring from the Lord: *Eccles. 46. 11.* Wherefore

Elipha doubts not to stile honest Lawyers *Sacerdo-*

Turneb. aduer-

tes Iustitie; the Priests of Iustice, emulus (as *Tur-*

lar. lib. 8. c. 20.

nebus coniectures) of the Stoicks sincere wise man,

to whom onely they vouchsafed the title of a

Irenaeus aduer-

Priest. And doth not *Irenaeus* stipulate: *Omnes*

sup. bar. lib. 4.

institutions

cap. 20. sect. 2.

insti

Pompon. Latus
de Legib. l. 5.

Barnab. Brissoni-
us de reg. Pers.
lib. 1.

Epiph. lib. 11. c.
de Manicheis.

Barnab. Brissoni-
us de reg. Pers. lib. 1.

Iusti Sacerdotalem habent ordinem; Let any expound the word *Iusti* in as large and generall sense as hee may, yet in this I suppose I erre not. The integrity of a righteous Iudge may adde vnto his Honour the reuerend title, at least of a *Lay-Priest*: such a proportionall Anallogie betweene their Callings is grounded vpon the vprightnesse of their actions. It was death amongst the Romans to receiue a bribe, especially in a cause of death. Yea, the Acilian Law did prosecute this sharpe decree against the person accused, with such iust seuerity, that there was admitted no *Iusitium*, no *Dies Iustus*, but he was immediately condemned *sine ampliacione aut comperendinatione*, without any delay of Demurre, Adiourning Court, or possibility of repriue. I need not tell you, how *Darius* fastened corrupt *Sandoces* to the tormenting Crosse; nor how *Cambyfes* caused *Sisammes* skin to be plucked off, and spread vpon the Iudges chaire, placing his sonne first in it, that by the balefull spectacle of his fathers hide, hee might be deterred from peruertering Iustice by receiuing bribes. Wherefore hauing spoken of this *de iustis* very briefly, yet as much as needs, my theame being still of Iustice and Iudgement, I passe vnto two other inconueniences in their administration; Too sudden expedition and delay. From the first of which, *Epiphanius* testifies, the Persians to bee so free, that in the most capitall offences they were slow to punish; supposing that in causes concerning life, no time was long *propeque esse ut lubenter condemnent qui cito*, as *Brissoni* amplifies: They thought

thought the condemnation halfe voluntary; and consequently vniust, if very sudden. It is obserued from a Rabbi, that there were foure causes brought vnto *Moses*: two were respectiue of small moment, in which he made haste; one was the matter of vncleanness, keeping from the Pascheouer, *Numb. 9. 9.* the other was the case of *Zelophebads* daughters concerning their inheritance, *Numb. 36. 10.* The other two were of greater weight, as touching life and death, in which he delayed. The first was the matter of the Blaphemer, in my Text: the second, that of him that brake the Sabbath in gathering sticks, *Numb. 15. 35.* yet in none of all these cases was there more haste then good speed, for in them all (saith my Author) *Moses* answered, *Non audini*, I haue not heard, to wit, from the Lord, intimating, that deliberation ought to accompany iudgement, & sentence not to bee pronounced, before consultation with God. For concerning all these cases the Lord spake vnto *Moses*, and in the least of them, the Lawgiuer solemnely bespeakes the people, to stand still, & ego audiam, and: I will heare what the Lord will command: *Numb. 9. 8.* On the contrarie, as deliberation is requisite, so voluntary delayes are dangerous. What iniustice doe we reade of in the vnrighteous Iudge, *Luk. 18. 6.* saue onely delay? *xpi iudex* the Lord is our Iudge: The sooner the Cockle is destroyed, the better the Corne will grow. The Royall Iudge, *David*, knew it, when he said, *Be times, early, in the morning will I destroy the wicked of the Land: Ps. 101. 8.* By this then

Targum Ionath.
Numb. 9. 8c

Godwin. Moses
& Aaron. 1. 5.
c. 6.

1342. 200. 200. 200.
1342. 200. 200. 200.

1342. 200. 200. 200.
1342. 200. 200. 200.

1342. 200. 200. 200.
1342. 200. 200. 200.

Sophocles in
Electra.

it is manifest, that Iustice giues freely, *deliberately*, and (as the case requires) *speedily*. The next *Quære* is, What she giues? Her proper Object *Ius*, or *Iustum*, *What is right and due*. Doe you inquire what that is? the Schooleman defines it to bee *Opus adæquatum alteri secundum aliquam æqualitatis*

Aquin. 22. q. 57.
art. 1, 2.

modum: An action squared and proportioned to anothers benefit or losse, according to the equalitie of desert. Now this equalitie ariseth either *ex natura rei*, from the nature of the thing: as if I lend so much, from the principles of Nature in a Practicke Syllogisme, conscience concludes, that so much is to be restored againe: or else this adæquation or equality proceedeth *ex condictione*, from a mutuall agreement, which againe is either *private*, betwixt person and person; or *publike*, by common consent, and vnanimous agreement of the publike Magistrate and people. From the first ariseth the iudgement betweene *private contracts*; from the second, that concerning *publike Edicts*. It

Xenophon. *Memorabilia*.
lib. 1. c. 1.

followes then, that Justice respects an *equalitie*; and that equalitie intimates a twofold *proportion*: one is *inter rem & rem*: as betwixt the traffike and the value, about which the

Aquin. 22. art. 2.
Arist. *Eth.* 5.

commutative part of Iustice is conuersant: the other is *inter rem & personam*, betweene the Person deservuing, and the Reward, which by an equall distribution is adaped, or fitted to the persons deserts, by that other subiectiue part of *Iustice*, to wit, *Distributive*. The Persians religiously obserued both parts, but iust *Aristides* extols them for the latter; *as Plato* in his *Republicke* saith: *They*

Barnab. *Briffon*.
de Reg. Pers. l. 1.

Aristid. *Orator*.
c. 12.

They

They requited not a multitude of honourable attempts with few gifts, nor great deserts with smal rewards. And loe, the Precept of the Lord commands both parts: *Iust ballances, iust weights, a iust Ephab, and a iust Hin shall yee haue: Leuit. 19. 36. and the Labourer is worthy of his hire: Luk. 10. 7.* From these are euident the definition of this *Ius*, or right, and it is necessity. This is that *Palladium*, that Image of *Pallas*, that Statue of Iustice fallen downe from Heauen into our Common-wealth, which being religiously preserued, our Cities are conserued from hostile violence: and vpon whose violation, Iustice it selfe immediately, or at least by a sudden consequence receiues the affront, and the reason is *He that murthereth the picture, reproacheth the person whose the picture is; now this Iustum, or Right, is the lively image, the true portraiture of Iustice: which as she renders what is Ius, or Right, so to each one Ius suum, what is his owne, proper, and peculiar right.* In matters of possession Iustice takes not notice of conueniency, but *Due*. It preserues inheritance, and that iustly; yea oft-times to the bad, not because he deserves it, but because it is *his*. That Story of *Cyrus*, when he was a boy, is as vfe- full as elegant: Being at the Schoole of Iustice, whereof wee spake before, it was his turne to decide a controuersie betwene two of his play-fel- lowes, the one being a great boy that had a little coate, the other being a little boy that had a great coate, and one at strife for the others garment. He, as hee thought most conuenient, iudged that

Georg. Hemistia

Hesiod. 1. 1. 2. 3.

sup. ex Proclo.

Xenoph. 1. 1. 2. 3.

sup. ex Proclo.

both should change, sentencing the larger coate to the bigger Lad, and the lesser to the smaller. But what followes? *ἐν δὲ τῷ δίκῳ*, hee was punished by his Tutor, to make him remember, that Iustice respects the *rights of possession*, more then the *conueniency*: it giues to each man what is his *peculiar owne by Law*: *ἵνα μὴ τὸ δίκαιον ἀλλὰ τὸ συμφέρον ἴδῃ*. Wherefore the Iudge ought not to square his sentence by *seeming expediency*, but by the Law. Hence it is manifest, that the goodnesse of Iustice is not terminated in the person of the iust administratour, but as more selfe-communicatiue then the rest of vertues, extends her benefits *ad alterum*, to the commoditie of others; yea, *ad omnes*, euen vnto all; for she giues whats due *unicuique, to every one*. She respects no persons, for she sees them not. The Thebanes painted her without eyes: or if shee haue any, they are not in her owne, but in the Iudges head: for him indeed *Κυρὸς ὁ δίκαιος* the Seeing Law. But how? Marry he hath an eye to see, but not to pitie: an eye of vnderstanding to search out the sinne, not an eye of partiality to fauour the delinquent. Respect of persons then is the reiection of Iustice, and by it wee may become Iudges: But of what? Of equiuy: No; but of *κακὰ νοήματα* of euill thoughts: *Iam. 2. 4.* From these then we may of a truth perceiue, that *God is no acceptor of persons*: *Act. 10. 34.* Yea, the poore whom God seemes most to pitie, and for whose reliefe (as *Philo* with admiration of his Iustice notes) he hath left vnto his people so many precepts and excitements to Mercy and compassion, euen

*Plutarch. in
Isid.*

*Xenophon. in
Cyrus, lib. 2.*

*Philo. Iudeus de
officio Iudicis.*

Naturall and Humane, or Positive: with the O-
riginnall of the Positive from the Naturall, and of
that from the Eternall, I have already heretofore
in this place handled. At which time I also mani-
fested the stricte, by which our conscience is
bound to the obseruation of this Humane Law, to-
gether with the dutie of Magistrates, who ought
to proportion their Iudgements according to the
rule of this Law: it being the best commendati-
on which Mandana could afford her husband
Cambyses, that he made not his will
a Law, but the Law his will, and ruled best, because hee
would be ruled. She sayd so to her young sonne, Cy-
rus: and it seemes hee gaue good eare and appro-
bation to the commendations: for when him selfe
was after inuested in his dignitie, he confessed the
law to be a schoolemistris both to Magistrate and
People: teaching them two lessons, to each one,
The Art of gouernment to the Magistrate,
the rule of Obedience to the Subject. It is true indeede,
that the Law had once its infancy, whe the rulers
wil by necessity for want of Law stood for a Law:
Semiramis decrees had the force of Law amongst
the Babylonians, yea euen in oeconomicall & pri-
uate families, the father of the families word had
the full vertue of Law. Iudas pronounced the sen-
tence of Death against his daughter in Law, 74-
may: Bring her forth and let her be burnt: Gen. 38.24.
So that Polydore Virgils coniecture may be suppo-
sed, at least probable, to wit, that written Lawes
were not in vse in Homers time, for in all his workes
(sayth hee) he not so much as names a Law. Yet there
was

Xenoph. Kuer-
us. lib. 2.

Xenoph. Kuer-
us. lib. 2.

Briss. de Reg.
Per Lib. 1.

Polid. Virgil. de
Inuent. Rer. li. 2.
63p. 1.

was even then without controuersie though not written, composed and publike edicts or constitutions, yet certaine received Traditions agreeing with the Law of Nature, equiualent in proportion with a Law. Such as were intimated by the same Authors. The Iustice of Retaliation, or retribution of like for like. But after the runder times of Barbarisme had put off their rugged coate, Drace and Solon brought this (so their Oratour styles it) *this diuine iuention* of the Law first to Athens from whence the Romanes after brought their twelue tables well neare 300. yeres *ab urbe condita*: from the beginning of their state. So diuers Law-giues furnished diuers Common-wealths, as Lycurgus the Lacedemonians, and ours (for why should wee forget our owne?) *Mulmutius Dunwallo*, and the renowned Lady Mercia, the Royall foundresse of our Mercian Lawes Before all which, *Iosephus* iustly vindicates antiquity to the Hebrew Lawes, the only absolute and iust Decrees: *Latius* calls them, *Celestiales*: *Fallen from heauen*; and indeed they of all the rest were written with the finger of God. *Exod.* 31. 18. This is that vndeiled Law, the rule and square of all humane Decrees, by which wee are made *more like vnto* *Ciuities and better*: for the Law of the Lord is perfect, conuerting the soule. *Psalms* 19. 7. Nor indeed is it a wonder that the Law should better vs, for it cuts off transgression as its Naturall enemy, for the Essence of the Law is Order, the Essence of sinne is disorder. This is the diuine decree to which, as to that of Nature if the rest

Hom. in Iliad.
Polid. Virg. In-
ueni. Rer. l. 2. c. 1

Demost. cont. A-
riflogitonem.

Dionys. Halicar-
nass lib. 10.
Ab. urb. condit.
293.

Glarean. in Eu-
tropii, lib. 1.
an. 291.

Iob. Stow Chron.
Ang.

Flan. Iosep. con-
tra Appion lib. 2.
et c. de iudeis

Pomp. l. de modo
legib. cap. 1.

Xenop. Rer. l. 2.
cap. 1. c. 2.

Psalms 19. 7.

Horat. de Art.
Poëtica. Crn-
quius in loc.
citat.

Pompon. Latu-
de Legib. lib. 1.

2 Aquin. 2. 2. 95.

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rest be conformable, we may *Leges incidere ligno*
engraving them in wood or brasse as eternally & inuiol-
ably to be obserued. But if they are dissentient
from this Law, they can neither *Imperare, Vetare*
Punire, nor Permittere: nor Command nor Forbid,
nor Punish, nor Permit, deprived of the foure royall
prerogatiues of iust Decrees: for they are not
Leges, but *Legum corruptiones*: not Lawes but the cor-
ruption of Lawes: And *Woe* vnto them that decree
them, *Isa. 10. 1.* So that in regard of them the knot
is loosed, which should binde our consciences to
obedience: for we ought to obey God rather then men.
Mat. 23. 23. This is that Law of Order, whose Au-
thour is the God of Order, and which begets the
effect of Order, *Tranquillitatem ordinis*. That calme
of order. So Saint *Augustine* describes *Dibrie*, the
Lawes faire daughter
She is the daughter of Peace.
A daughter, a faire daughter, beautifull as *Ra-
chel*, amiable as *Rebecca*, mixing
sweet smiles with a matrons honour, *Alma Ma-
ter*, a nourishing Mother: nays, the nurse of
youth: the comfort of grey haire. What not?
The gift, yea, all the gifts of God to men.
She is the bond which ties vs vnto God, to men,
and to our selues. *Agustine* sayth the Cri-
stian from kniting vs by charity to God, by con-
cordance to our neighbours, and by an *aspe*, or
selfe complacencie to our owne selues. The
Daughter of the Law, *Sbelomith*, the daughter of
Dibrie. Remember another woman, *Sbelomith*,
men.

mentioned in holy Writ. 1. Chron. 3. 19. and shee
the daughter of Zerubbabel. Whats that? The
disperfer of confusion: and who can that be saue ^{Disperger e.}
Dibri, that great instrument of Order; *Dibri*, the
Law? Loe in this also the mysterie is continued,
Shelomith is the daughter of *Dibri*, Peace of the
Law. *Shelomith* an *Israelitish* woman, the daughter
of the covenant, and so of the Law. The blessing of
Gods people: *Peace on Israel*; *Psalm*. 128. 6. a stran-
ger to the rebellious: *There is no peace saith the*
Lord, to the wicked. Isay. 48. 22. Hee sayth twice,
concluding two Chapters with the same *Selab*:
There is no peace, saith my God to the wicked. Isay. 57.
21. Christ chose to be borne in the Peace of the
World, and by the embassage of an Angell, sent
the Peace of God into the World: *Peace* ^{Glarean. in}
on earth. Luk. 2. 14. Loe the bearer was no lesse then ^{trop. lib. 7.}
an Angell, and the *Daner*, the verie Sonne of God.
Happie then, thrice happie, yea in the Iewes e-
steeme, *completely happy* is that blessed ^{Beatus in}
broode, to whom belongeth that diuine title of ^{Matth. 10. 13.}
the sons of Peace. O my brethren, know and
blush. Loe we are they, *Pacem habemus sine timore,*
in vijs ambulamus, nauigamus quocunque volumus. So
Irenaeus describes the peace of his time, of which
his Name was the Prophet. Let vs at once inter-
pret and applie it. Was euer nation voide of
feare? We are more; we haue beene a refuge to
the fearefull. Had euer people securitie in their
daily iourneys? we haue more: our houses night-
ly are our Castles; yea our open fieldes are free
from ciuill and forreine inuasions was euer Coun-
trie

trie rich in Merchandize: we are more; our ships
 haue brought home gold from Ophyr, yea wee
 haue lent to other Nations. Briefely, our wines
 are not rauished; our Virgins are not defloured;
 the bloud of our Babes is not mixed with their
 Parents; our grey-haired Fathers close not the
 eyes of their gasping sonnes; there is no crie in
 our streets: *God hath not dealt so with euery Nation.*
 And what hath now our *Shelamith*? what hath our
 Peace brought foorth? An ougly broode, infinitely
 dislike her selfe. Alas, a curser, a blasphemour, or a
 thiefe, *which also takes Gods name in vaine. Prou. 30.*
9. Shee was indeed louely as *Dinah*, but as vnhap-
 py: The one rauished by *Shechem*: The other
 contracted to a foule Egyptian. Though then the
 Israelitish woman bare him, the Egyptian begate
 him, *as it is said in the same place: Familia matris non voca-*
tur familia: The mothers families amongst the Iewes
was esteemed as no family. He takes his name from
 his Father: *He was the sonne of an Egyptian: vers. 10.*
 and though Peace per accidens, Accidentally may
 be stiled the mother, yet the procreatour, the be-
 getter, the father of sinne, is that black Egyptian
 the Denill. He begets sinne, not on the Substance,
 but the excrements of Peace: as the best beauty
 may be corrupted, and that corruption ingender
 wormes. To the euidence of which *as it is said in the*
same place, to adde one more mysticke Genealogy, as it is said
in that of Hosea, Hosea his wife in the vision was
Gomer, a Consumption or Rottenesse, the Daughter of
Diablim, a Cluster of figges, the expresse embleme
of Plentie: Deut. 8. 8. Her children, *Israel, La Ra-*
hamah

Hugo Cardin.
 in loc. cit.

Godwin. Moses
 & Aaron. lib. 6.
 cap. 4. & Eurici-
 de. & Aben Ez-
 re in Num. 4. &c.

Defleere, con-
 sumi.

banah, and *Lo Ammi*, A Scattered people, an Negati-
on of Mercy, an Alienation from God. Thus peace
procreates *plentie*; abused *plentie*, *rottennesse*; and
rottennesse the curse. Lo then my brethren, to what
a passe our transgressions haue brought vs: Wee
haue abused Gods *plentie* vnto *rottennesse*: his
gifts vnto immoderate riote and excesse, all of vs:
the two sisters, *Aholah* and *Aholibah*, *Samarita*
and *Ierusalem*, the People and Priests haue com-
mitted fornication with our owne inordinate de-
sires, *Ezek. 23.3.* and offered up the gifts of God vnto
Baal: Hos. 2.8. euen to that Idol of our own sensual
concupiscence. The Romanes *Leges Cibaria*, their
frugall sumptuarie Lawes which moderated hea-
then feasts, may rayse a blush of shame in the face
of vs Christians. Good God what Epicurean cu-
riofities are dayly deuised by sluggish braines, a-
ble to labour for nothing but their lust, to satisfie
and delight the various lusts of our palates! What
more then abundant idle expences, as foolish, as
vaine, are squandered away, euen to the iustifica-
tion of that most distinct and lauishly profuse *Heli-*
ogable! When, God knowes, we commit extorti-
on in our riot: *A nobis eximabatur crudeliter quod*
consumitur inauiter, saith a good man in the person
of the poore; The ouerplus of our estates is not
ours, but Gods: He giues them to the poore, but
we vsurpe them to our own pleasures, turning our
Peace into gluttony, conuerting his *Plentie* into
Luxurie. These are *in diuitiis cordis tui, Spots in our ban-* *Iud. 12.*
quets, which should be temperate feasts of Chari-
ty, *inuitis ad pacem non perperam*, when without feare of God,

מַסֵּה פִּסְיִם
Masse ficum.

נֹחַ מִיִּשְׂרָאֵל
Non misericor-
diam consequi.

Dion. Hist.
Xiphilin in
Clandio.

or Magistrates, drunkenness is mixed with gluttonie, and all our tables are full of vomiting. *Isay. 28. 8.* Shall we then be any more *Israel*, preuailing with God by our prayers? I should suppose not, but rather *Isreel*, a scattered people, full of bloud. *2 King. 10. 8.* *yea Lo-Ammi and Lo-Rubamah*, None of mine, saith the Lord, nor obtaining mercie, vnto whom thus saith the Lord: *Pleade with your mother, pleade with her; for shee is not my wife, neither am I her husband, but let her take her fornications out of her sight and her adulteries from betweene her breasts. Lest I strippe her naked as in the day when shee was borne, and make her as a wildernes, and leave her as a drie land, and slay her for thirst. And I will haue no pittie vpon her children, for they are the children of fornications; Hos. 2. 2, 3, 4.* Their dainty mouthes at last must bee filled with vnfauoury earth, and their pampered flesh one day become the cold food of crawling wormes. Temperance commended *Ius nigrum*, a messe of thinne blacke water-gruell, as a diet to the famous Spartans, and *Nasturtium*, a slender, homelie sallet of Water-creffes, for a breakefast to the noblest Persians. Rich *Abrahams* banquet for three Angels, was but a piece of flesh, a messe of milke, a dish of butter and a bearch-cake. *Genes. 18. 6, 7, 8.* and part of that royall present, which prudent *Abigal* bestowed vpon King *David* and his Chieftaines to dinner, was *five measures of parched corne. 1. Sam. 15. 16.* What shall we doe then with this loose prodigall, this sonne of the Egyptian, who spends his patrimonie to fill his belly, and, like *Esau*, his birth-right for

*Xenophon. Kv-
grus. B. C. a.*

for a melle of pottage. Let him be brought vnto
Moses, Nigri patiatur carceris uncum, Let the hand *Iuuenal. saty. 13*
of Iustice be vpon him. *Quid tristes querimoniae Si* Hor. Carm. lib.
non supplicio culpa reciditur? The blasphemers will *3. ode. 23.*
still curse, if hee be not punished: yea *Bar. synec. Ouid. meta.*
ra trahetur, That corrupt member will rotte the *lib. 1.*
bodie. Wherefore *thine eye shall not spare him. Deut.*
19. 13. It is Gods command or he will not trans-
gresse his owne precepts. The Heathen could
confesse his Iustice to haue *Acrem oculum:* A sharpe *Heliod. hist.*
eye to note transgressions, and a heauie hand to pu- *Ethiop. lib. 1. &*
nish them. *Stolne waters are sweete* *Ar. 2. cor. 11. 38.*
but they fill the mouth full of grauell: for, vnderstand *1. Tim. 6. 10.*
it of what theft you will, *the dead are there, and ben-*
guests are in the depth of hell. *Prov. 1. 9. 17. 18.* The
theefe in the Epigramme finding the golden
sword, *Hee would faine* *Ar. 2. cor. 11. 38.*
haue beene fingering the gold; Oh but it was a
sword, & it is dangerous meddling with edged
toolles, let him take heede: *The issues thereof are*
Death. *Prov. 14. 12.* Indeed he may for a time es-
cape, and so make haste to be rich: but the hand
of God, though it bee slow, wounds very deepe.
The Poet can tell you a Tale worth the rehear-
fall, of a murtherer, who slept vnder a rotten
wall; hee was warned in a dreame to depart
thence: hee starts vp, and was no sooner out of
danger, but the wall fell. He thanks God, as hee
had good reason to doe, but intertaines a very
euill opinion of him, and supposed, that hee was
well pleased with his murther. But the next night
another vision certifies him, that he was fouly mis-
taken,

taken, *Gen. 4. 11.* God was nothing at all delighted with his sin, neither did he fauour the transgressour: hee preuented that death, not in pitie to saue him, but in vengeance to keepe him for a worse and more shamefull: hee preserued him from the wall, to reserue him for the gallowes. *None must kill Caine, Gen. 4. 15.* not because hee should be fauourably preserued from death, but because he should be punished and tired with a *Wagabonds* tedious and shamefull life, *Verf. 12.* Againe, as for the conseruation of an inuiolate Peace, we must abstaine from wicked deeds; so are we no lesse bound to refraine from iniurious words. One asked *Charillus*, why *Lycurgus* gaue so few Lawes to the Lacedemonians: he pithily answers, *Because they used not many words.* The fewer the offences, the lesse need of Lawes; and the fewer the words, the fewer the offences: *As the hypocrite with his mouth hurts his neighbours, Prov. 11. 8.* Wherefore *David* makes no great difference betweene *zand* and *zand*, a prater, and an vniust man. Hee rankes both names in one Text together with their punishments: *The backbiter shall not be established on the earth: euill shall burne the cruell man to destruction: Psal. 140. 11.* Yea, God shall destroy him for euer; hee shall take him, and plucke him out of his Tabernacle, and rote him out of the Land of the liuing: *Psal. 52. 5.* Loe, what a world of punishment is inflicted vpon the tongue! Nor is it wonder: for it is a world of wickednesse, yea, a flame of Hell fire: *Iam. 3. 6.* O then Ierusalem, Ierusalem, which

which scornest Gods Ministers, and re-cruellest
the Lord of glory with prophane oathes, and
wicked blasphemies, happy haddest thou been,
haddest thou but knowne the things that belon-
ged to thy Peace. The Law-giuer (as *Iosephus re-* *Flavius Iose-*
cords) forbad the Iewes to blaspheme the gods *phus contra Ap-*
of the Nations, though they were but Idoles: and *pion. lib. 2.*
why? Because they were reputed gods. Such re-
uerence belongs vnto the very naked esteeme of
a Diuinity. But now (O tremble to receiue what
I tremble to relate!) how often may wee heare
the most sacred name of God puffed from the
blasphemers mouthes, as often as their Tobacco,
or (almost) their breath! And yet is no punish-
ment proportioned to the offence, nor destinate
to the offendour; or if there be, may we not iust-
ly say, not executed? This sinne the Diuell (sith
Nature hath cloathed it with no pleasure) hath
seasoned with a customary delight. Tis the young
Gentlemans eloquence, and I pray God it creepe
into no higher rilles. Will not my Lord sweare
a greater oath, then a meane Gentleman, yea, and
thinke it very proportionate to his Nobilitie?
Who ere thou art that vainly supposest by thy greatnesse to
countenance this sinne; Sir, Sir, remember that
when you die, and rise again, you must leaue your
Honour behind you, and be a naked man; when
so many eternall punishments must be inflicted
on thy trembling soule, as thou hast given wounds
vnto thy blessed, but violated Saniour by wicked
oathes, and cursed blasphemies: *Suetonius in*
Vespasi. *Hesiod. l. 7. 23*
ὁ ἄνθρωπος ὁ ὀρκίζων

when thou dartest thy curses to pierce another, they violently recoyle, and wound thine owne soule. And though by chance you escape the punishment of man, yet *The Lord will not hold him guiltlesse that taketh his name in vaine. Exod. 20. 7.* And this guilt shall surely be punished, for *A man that useth much swearing, the Plague shall neuer depart from his house, &c: Eccles. 23. 11.* This is that word which is cloathed with death: God grant it be not found in the heritage of our Iacob: but they that feare God will schewe all such, & are not wrapped in sin. V. 12. Gods vengeance is slow, but sure. *ἡ ὀργὴ αὐτοῦ ὀψιμακρὴ ἐστὶν καὶ ἡ τιμωρία αὐτοῦ ὀψιμακρὴ:* He delayes long, not because he will remit all punishment, but because in that time of delay he will increase and provide more. For his iudgement (as elegantly *Tertullian*) *Non in compede aut pileo versatur, sed in eternitate aut pœne aut salutis;* doth not repay with momentany retributions, but rewards with eternitie, either of ioy or paine. To conclude then: concerning other offences; let him that hath sinned and escaped punishment, sinne no more, lest a worse thing happen vnto him. But let the blasphemers, the notorious offendours, the sonne of the Egyptian bee brought vnto *Moses*, and let *Moses* enquire of the Lord, and then in the feare of the Lord execute the Iustice of the Lord. *ἡ δὲ κρίσις ἐν τῷ φόβῳ κυρίου ἐκτελεσθήσεται:* And you which set in *Moses* chaire: take heede that you iudge righteously, lest the righteous Lord iudge you. As Peace hath brought forth transgression, by a circular generation, let transgression excite to iudgement, that so *Dab* may beget *Dibri*, and *Dibri*

*As Daley. β. β. α.
τμήμα. μ. γ.*

*Tertul. lib. de
Patient.*

bri, Shelomith ; that *Iudgement* may procreate the
Law, and the *Law* beget a *refined Peace*. So shall
our Land bee cleansed from the guilt of sinne,
and Peace shall bee on Israel. Which the God
of Peace grant vnto vs , whom yet hee hath
continued the sonnes of Peace, for the Merits,
and by the mediation of Iesus Christ the Prince
of Peace , to whom with the holy Spirit of
consolation and peace bee ascribed, as to the
onely Author and Source, as all Power,
&c. so all iust Iudgement, vpright
Lawes, and perfect Peace,
&c. *Amen.*

FINIS.